September
2014

bá·yak The Talking Raven

A Quileute Newsletter

Vol. 8, Issue 9 Emily Foster/**BAYAK Editor**

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THE **DEADLINE** FOR ALL SUBMISSIONS TO BE CONSIDERED FOR PRINT IN *THE TALKING RAVEN* IS **THE 3RD FRIDAY OF EVERY MONTH**.

Council Listening Session

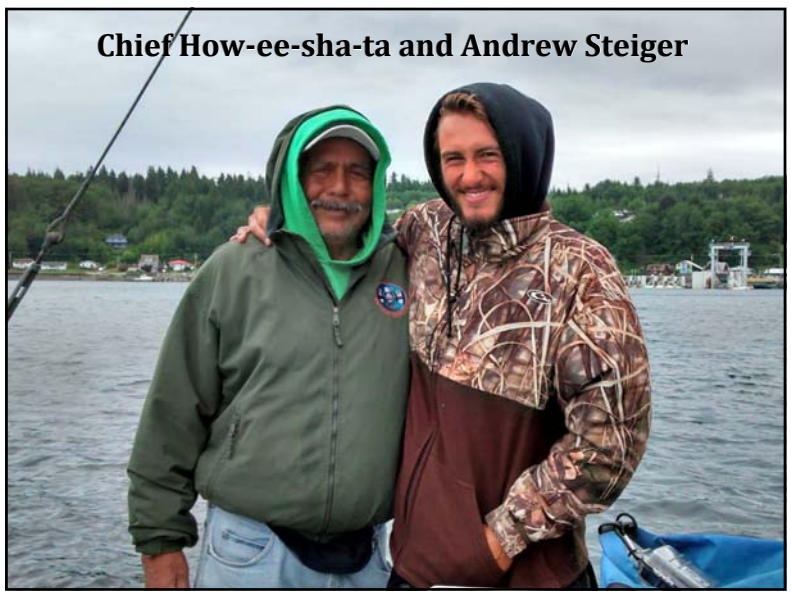
September 29, 2014

Sign up at the Tribal Office front desk between 8 a.m. and 9 a.m.

Listening Session begins at 9 a.m.

First come, first served.

A Paddle's Journey



Chief How-ee-sha-ta and Andrew Steiger

In a tragic fishing accident four years ago, David Rock Hudson, Jr., son of Quileute Hereditary Chief How-ee-sha-ta or David Hudson, Sr., lost his life on October 11, 2010.

Two months prior to Junior's passing, a young man named Andrew Steiger was beachcombing at Hoh and discovered a faded black paddle. Andrew often visits Hoh River to fish, explore the woods, and scour the beach, usually finding items such as buoys or bones. On that day in August, he saw what he thought looked like a blade in a tangle of driftwood, roots, and long tree limbs piled on top of each other.

"I had to climb on top of [that pile] to access [the paddle.] There was only a slight piece of it sticking out from the gnarled wood. I can't even imagine how many people had walked past it. Had you not been looking, you'd never have found it."

When Andrew unearthed it, "It was the most powerful object I've ever seen," he claimed.

He took the paddle back to Los Angeles, where he works as an artist and designer. Andrew tried to figure out the history of the paddle, but Internet searches were useless.

It wasn't until Andrew found himself back at Hoh recently speaking with a tribal fisherman by the name of Brian Afterbuffalo, that he discovered where the faded black paddle came from. Brian had a similarly shaped paddle in his skiff, and when Andrew saw it, he mentioned he found one just like it. After some more discussion, Brian told Andrew it sounded like the paddle that once belonged to the Chief's son, Junior, and that he needed to bring the paddle home for the family.

"Dorothy Obi is the instrumental figure in making sure [the return of the paddle] happened," Andrew explained. He had previously met her and her son Darryl "Sunshine" Obi while backpacking the coast, and was invited to stay with them for a few weeks while he finished an art project. "She was the one who taught me how we can do this respectfully. She reached out to different people and spoke to elders for guidance, for this extremely sensitive situation, making sure it was done the right way." In April 2014, Dorothy asked Junior's sisters, Elva and Sonja, to meet her at her home, where Andrew was waiting with the paddle wrapped in a blanket. After an emotional unveiling, the sisters asked Andrew to present it to their father at the Quileute Drum Circle. But they wanted it to be a surprise.

After meeting with Dorothy, Elva, and Sonja, Andrew called his father and grandfather to let them know the history behind the paddle. They had been following the paddle's story from the beginning very closely and were just as interested as Andrew was in finding its home.

"They both promised they'd drive up to be at the ceremony on Wednesday."

So that following Wednesday, Andrew attended the drum group with the paddle, not knowing what to expect or how How-ee-sha-ta would react. In the middle of the entire drum circle, he returned Junior's paddle to Dave and the family.

"I didn't know what was going on there. The paddle was wrapped up in a blanket. I was emotional," explained Dave.

"He didn't say a word to me," Andrew recalled.

The following day, Dave contacted Andrew to meet up with him. He had been so taken aback and so full of emotion the night before that he was speechless. He wanted to thank him on behalf of the family for returning such a precious and irreplaceable object. Dave gifted him with a Pendleton blanket in the parking lot of Plaza Jalisco in Forks, WA; and even though nobody was around to witness, he wrapped him in the blanket because it is tradition. He also gave him a Quileute sweatshirt, mug, and paddle necklace. "I wanted to remind Andrew that he came to La Push and what we were doing on the floor the night before, singing prayer songs, paddle songs, sacred songs, and dancing."

After gifting those items, How-ee-sha-ta pulled a map from his pocket to show Andrew the 'ancient highways' or waterways that coastal tribes traveled for thousands of years. He informed him of the annual canoe journeys and invited him on the first leg of the Paddle to Bella Bella with the Quileute Oceangoing Society.

"I thought, 'Oh my goodness, he just invited me!' But as I processed it, I thought, 'first leg? He doesn't think I could do it all.' So I told him I'd like to go the whole way."

Dave was surprised by Andrew's request. "I thought he'd only do one or two legs. I asked him, 'Are you sure?'"

"Of course I've never paddled a day in my life, but for me, it was something I was supposed to do," Andrew explained. "I had no idea what I was getting myself into." On the first day of the journey when the Oceangoing Society departed La Push on June 19th, Andrew said he was so seasick, the weather was awful, and the canoe was taking on so much water that he thought he was going to die. "That was the most discomfort and uncertainty I've ever faced, but it was good that it happened that first day."

How-ee-sha-ta joined the Quileute Oceangoing Society a few days into the journey, and that's when Andrew described a feeling of awakening and change while on the Paddle to Bella Bella. He described Dave's singing as powerful. "I'm so glad he came. He gave me a bump up, a push through. He became a good friend, and someone I respect and love."

Dave said that throughout the month-long journey, "We were telling this story up and down the coast." At the different stops, people would ask about Andrew and why he was there. So when Dave or Andrew shared the story about Junior's paddle, everyone was immediately accepting. They were impressed by his actions of returning the paddle, especially since it would have been much easier to sell it or keep it.

"It was good healing and final closure for us. At Ft. Rupert, we gifted Andrew with a replacement paddle." The paddle Dave gave Andrew had "RIP David Rock Hudson, Jr." engraved on it along with the dates of Junior's birth and death.

Dave summed up the Paddle to Bella Bella for him and his family, saying, "It was a spiritual and healing journey."

As for Andrew, his family was reunited because of Junior's paddle. "It wasn't until the paddle that [my father, grandfather, and I] actually got to spend time together. My grandfather had left my dad's family and was distant for a very long time." Andrew is grateful for having discovered the paddle four years ago, for the Hudson family as well as the Steigers.

After the Quileute Oceangoing Society returned from canoe journeys, Andrew said he had the honor of spending time with Junior's friends at a beach fire and hearing stories about him—how much of a warrior he was, how strong he was, and how great of a fisherman he was. "It gave me so much strength. His friends told me, 'you didn't find that paddle. That paddle found you.'"

From Council Chambers

Chas Woodruff, Cathy Salazar, Naomi Jacobson, Crystal Lyons, Rio Jaime

At the beginning of August, we hosted the Quinault Treaty Area (QTA) tribes in La Push at the West Wing. It is important to this Council that we collaborate on better protecting and managing our resources. We also treated the other tribal leaders to a meal at the River's Edge Restaurant to showcase our new enterprise.

Our Quarterly Meeting was held on August 15th, but instead of at the Akalat, it was in the community center. One of the main points of discussion was the future of the community center, which has been deemed a safety issue.

Treasurer Crystal Lyons: There was overwhelming support for demolishing the community center just due to the safety concerns. There were also talks about some sort of a send-off or celebration.

Member at Large Rio Jaime: We want to recognize the spiritual connection it has with people—the many potlatches, funerals, memorials, tournaments, and events that were held there. It's going to be hard to say goodbye to that old building.

The rest of the meeting's agenda included:

- Teen Center
- Events
- Hunting
- Enterprises
- Economic Development
- Estate Planning Clinic
- Homeless Shelter Update
- Health Clinic
- Listening Sessions
- Move to Higher Ground

Chairman Chas Woodruff: I was pleased with the turnout at the Quarterly Meeting. It's important to have input from a wide variety of the general membership on some of the things we're facing as far as the community center concerns and future economic development opportunities. It was nice to see some new faces at the Quarterly.

A different budgeting process has been implemented. We have asked all Directors to prepare budgets for their programs in order to ensure success and good financial standing.

Secretary Cathy Salazar: With leadership from our Chief Financial Officer, the Council has been working on entering the next fiscal year with a balanced budget for all programs, departments, and gaming funds. We will use this information throughout the year for guidance and monitoring to stay on track.

Planning Committee Meetings are held on the second and fourth Tuesday every month in the Tribal Office West Wing from 10 a.m. to 12 p.m. Topics of discussion at these meetings include the move to higher ground, the enterprises and economic development, broadband, and much more. Community members are strongly encouraged to attend and share your ideas!

Treasurer Crystal Lyons: At the last Planning Meeting, we talked about [the company] Mobilisa and the option of installing microwave broadband as a temporary fix. Some of the local tribes are using that to get them by for now. Mobilisa is already working with Lower Elwha, Makah, and Quinault. But ultimately, our goal is that we want fiber optics out here, and we want our people here to have everything CenturyLink has available for people six miles from here.

The tribe sponsored an Estate Planning Clinic which was very successful. An attorney came out to make a presentation and help elders draft wills and other legal documents. If there is enough interest, the tribe will sponsor another clinic. Please contact Enrollment Clerk Nellie Ratliff at (360) 374-2245 if you want to participate in a future Estate Planning Clinic.

Member at Large Rio Jaime: The elders who participated in the first clinic were appreciative of the service. That first day they were here, they were filing into the tribal office looking for the lady who was organizing the clinic. A lot of times, wills aren't completed, and it was nice to provide our elders the opportunity to protect their wishes.

We met with Congressman Derek Kilmer on August 28th and shared an Indian taco lunch with him and his staff. We updated him on where we are with our acquired lands, our next steps of hiring a Project Manager to oversee the process of the move to higher ground, and we discussed ways that he can support us.

Vice Chair Naomi Jacobson: With upcoming elections, we are also inviting Native Vote representatives out to La Push and want to express the importance of our tribal members registering to vote. We can affect election results. And the results certainly have an impact on tribal representation.

A grand opening was held for the Peninsula College Forks Extension Site on August 28th that Council had the honor of attending. Chairman Woodruff was asked to be a guest speaker. He spoke of the significance of the college investing in the West End by selecting a permanent building and remodeling it, creating a school with state-of-the-art equipment that students can be proud of attending.

The Army Corps of Engineers will be in La Push the second week of September to complete wetland surveys in the southern parcel of our new lands. Some of our Natural Resources staff is receiving training at Joint Base Lewis-McChord so they can work alongside the Army Corps and cover as much ground as possible for the few days they are in La Push.

Dredging will begin at the end of September. Around the same time, gas and diesel tanks will be installed at the marina.

Member at Large Rio Jaime: The tribe had the misfortune of having the marina fuel tank break down beyond repair this summer. It caused a lot of frustration and inconvenience for our fishermen and guests. We are happy to announce we have made an investment into our marina and its fuel. Right now, we are using a temporary tank until our new tank is manufactured, delivered, and installed. The new tank will have a larger holding capacity, which will help in reducing our fuel delivery cost. Our intention is that the discount will filter down to our customers, providing more affordable fuel.

Finally, we want to remind everyone to be sure to check in often with the personnel office for job postings, or visit our website: www.quileutenation.org/qtc-employment/job-openings. Council is a strong advocate of putting our tribal people to work, and we encourage you to call or stop by the personnel department to stay current on all the job opportunities available with the Quileute Tribe.

Survivor shares story, thanks Quileute Tribe

Darryl Penn, Ellen Leone, Lance Leone, Charlie Sampson, Levi Black

Four years ago on July 7, 2010, U.S. Coast Guard helicopter 6017 crashed at James Island in La Push. The wreck left one survivor out of the four-man crew. LT Lance Leone survived, but sadly, LT Sean Krueger, AMT1 Adam Hoke, and AMT2 Brett Banks lost their lives.

On July 6, 2014, Lance and his wife Ellen visited La Push to tell his story of survival to the Quileute community. It was emotional for members of the audience, who included eye witnesses, the fishermen that were on scene that day in 2010 to rescue Lance and pull his shipmates from the water, and others interested in hearing his story.

Lance gave a PowerPoint presentation complete with photographs and maps and discussed everything that had happened that fateful day, as well as what has occurred since.

The crew had picked up a Jayhawk helicopter in Astoria, OR and was transporting it back to their station in Sitka, AK. They followed the coastline for 123 miles. Upon seeing a USCG motor life boat leaving the mouth of the Quillayute River, they approached it close to James Island. In his explanation, Lance said, "If we ever see another Coast Guard asset, we always check on them to see what they're doing and see if they need help." It is a common practice.

And in that moment, the helicopter crashed into aerial cables between First Beach and James Island; it hit the water upside-down going approximately 150 mph.

"We never saw anything," Lance stated. "We were flying and all of a sudden we were torn apart."

In his presentation, he spoke of departing this world and seeing three figures that said to him it was 'time to come back.' In the Coast Guard investigation following the crash, Lance was told he survived because he had survivable space. "But I know there was more at work that day."

When he was conscious but pinned underneath the water, he described how something or someone was guiding him, telling him exactly what to do to get to the surface. Once he made it out, he felt the burning jet fuel in his eyes and was searching for his three shipmates. His arms were not working. He was coughing up fluids and tasted blood. "I had no pain at all as I was floating in the water." While Lance sat there, about 10 feet away from James Island, he discovered he had pencil flares on his survival suit. As he fired one, a skiff approached him.

Quileute fishermen Charlie Sampson and Darryl Penn were the first to respond to the crash. Within seconds of witnessing the helicopter go down, they were in Charlie's boat heading toward the site of the wreckage, where they found Lance. Lance said, "They grabbed me perfectly and scooped me out of the water."

Charlie Sampson and Lance Leone

Back on shore, Lance had asked Darryl to text his wife Ellen, since there was no cell service at La Push in 2010. The text read, "Lance is OK. He loves you."

Within 30 minutes of the crash, while he waited for an ambulance, he started to experience pain. And within hours, he was at Harborview Medical Center in Seattle, WA being treated for his dislocated shoulder and broken collar bone. It was in the hospital where he learned what happened to Sean, Adam, and Brett.

"It's been a traumatic experience for everyone." Lance discussed his survivor's remorse and how in the months following the crash, he was shocked and angry with the Coast Guard's decision to charge him with homicide, dereliction of duty, and destruction of the helicopter.

In court, Lance's lawyer proved that there was nothing he could have done differently that day to keep the helicopter from hitting those lines. Lance had posed the question, "How can they say it's my fault, when it's something we couldn't even see?" All charges were eventually dropped. However, Lance announced that he will be out of the Coast Guard within the next five months, though he once again has a positive outlook on life and is looking forward to amazing career opportunities ahead. He expressed his appreciation to the Quileute and all the fishermen who helped that day, and thanked the tribe for allowing him to visit and make his presentation.

"Our paths crossed for a reason, and our lives are now intersected forever," he explained to the Quileute group.

After he finished speaking, elders sang a healing song for him and the Quileute Tribe thanked him for coming to La Push and sharing his experiences. Lance and Ellen were wrapped in a Pendleton blanket, and Ellen was gifted with basket earrings.

Lance had said to the group, "I'm nothing special. I'm just a person that happened to be flying one day."

Bá·yaḳ
The Talking Raven

A monthly publication of the Quileute Tribal Council

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Updates on land surveys

The Bureau of Land Management (BLM) met with the Quileute Tribal Council and Natural Resources staff June 13, 2014 to deliver their official report of their surveys regarding the tribe's newly acquired parcels of land. The tribe gained land through the Quileute Tsunami and Flood Protection legislation, signed by President Barack Obama on February 27, 2012.

The original proposal for acreage in the legislation was:

Southern Parcel:
275 (+ or -) acres

Northern Parcel:
510 (+ or -) acres

Eastern Parcel:
184 (+ or -) acres

The actual acreage the tribe gained is:

Southern Parcel:
278 acres

Northern Parcel:
546 acres

Eastern Parcel:
217.11 aces

Though the eastern parcel already belonged to the tribe, it will move from fee to trust status. These lands will all be moved into trust status, which becomes part of the reservation and is protected by the tribe's sovereignty.

In total, the tribe gained an additional 72 acres above what was proposed in the legislation. This brings an increased 1041 acres of land that will be added to the Quileute reservation.

Homeless Shelter Applications

Applications for the Thunder Road Cabins/Homeless Shelter are available at the Tribal Office. For more information, contact Rae Lynn Martinez at (360) 374-6163.

Slow Down

School started! Slow down in the village. The entire village is a school zone. Posted speed limits are enforced. Safe speeds protect everyone.
—Mark Ufkes

Request For proposal: Project Manager

Type of Position – independent contractor (individual or firm), not employee of tribe

Level of Effort Required – FTE – 1776 hours (Fed. Gov't guideline for # of productive hours)

Compensation – fixed price at $100K to $125K for Senior Project Manager or firm, depending on experience

The Project Manager will provide project coordination and direction to tribal staff and outside consultants to implement Move To Higher Ground legislation in accordance with instructions from Tribal Council and the Tribal Executive Director. Specific duties of the Project Manager: (a) ensuring on-schedule completion of project tasks within or below budget, in conformance with schedules and goals set by the Tribal Council and Executive Director, (b) reporting to Tribal Council and Executive Director on achievement of key MTHG action items and timelines, and (c) monitoring and reporting project delays and problems, and helping to develop options to resolve delays.

The Project Manager will oversee work of assigned tribal staff and outside consultants regarding the following specific project tasks: a) MTHG funding, including legislative appropriations, federal/state grants and/or charitable donations; b) MTHG land transfer process with USDOI, including MTHG environmental hazard assessments, the NEPA process, natural resource planning, boundary surveys, easement negotiations, federal trust responsibilities and title/easement recordation; c) MTHG construction planning and design; d) federal and state legislative projects needed to advance MTHG; (e) MTHG-related tribal intellectual property rights; (f) MTHG communications and publicity; and (g) tribal procurement of goods and services needed for (a) – (f).

A detailed request for proposals with a complete scope of work is available upon request from the Quileute Tribe. Contact Larry Burtness at larry.burtness@quileutenation.org or (360) 374-9651.

Estate Planning Clinic

If you are a Quileute elder and missed the Estate Planning Clinic, but you are interested in participating in a future clinic, call Nellie Ratliff at (360) 374-2245. A second clinic may be provided if needed.

Camping and fire notices

The Oceanside Resort reserves 20 tent sites on First Beach for camping; the camp sites are all located south of Lonesome Creek and campers must register at the resort front desk. Each site is $20 per night.

However, Quileute tribal members are allowed to camp anywhere on First Beach (free of charge). Though north of Lonesome Creek is reserved for Quileutes.

Please note: the Fire Chief has posted signs that no fires are allowed south of Lonesome Creek. This has been posted for years because the fire department cannot get all equipment across the creek to manage fires, and that poses a hazard. Although, the fire department allows controlled propane fires south of Lonesome Creek.

The beach ordinance will be updated to reflect these rules.

Make a Difference! Become a Foster Parent

Help the Quileute Indian Child Welfare Program make a difference for a child. Become a Foster-Relative Placement home or Respite Care Provider. Applications are available at the Quileute Human Services Building.

Jessica Smith
ICW Program Manager
(360)374-4340
Fax (360)374-7796
jessica.smith@quileutenation.org

La Push dental staff says, "two is too late"

Tooth decay in children is one of the top major health issues in the United States. It is especially prevalent in Native American children, with over 50% of the population having a tooth decay experience. Tooth decay is an infectious disease that is passed from mouth to mouth through direct contact. When a baby is born, their mouth is sterile. Through contact with loved ones, the infant is exposed to the potentially harmful bacteria.

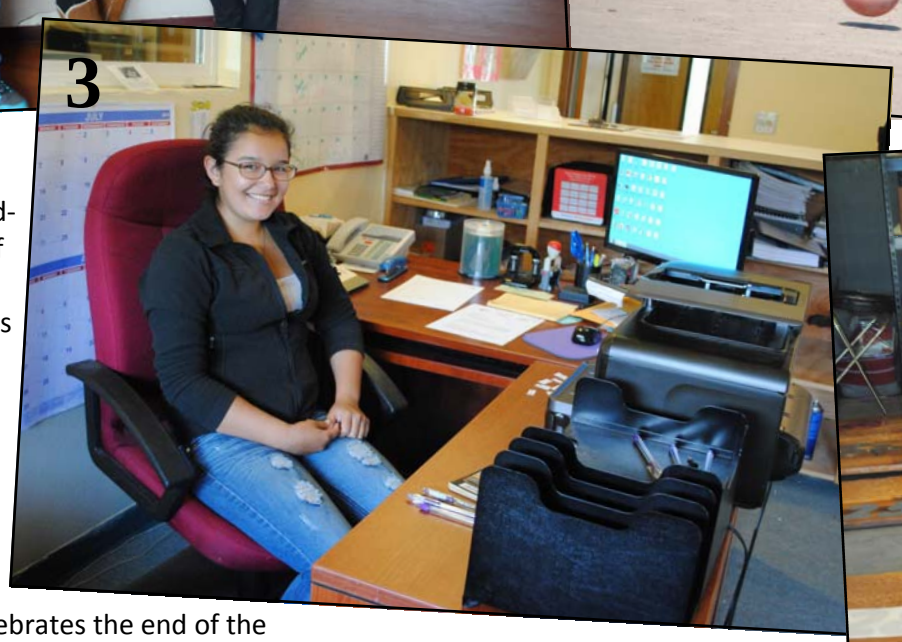
The first tooth erupts into the mouth around 6-8 months of age. Once the tooth is exposed in the oral environment, it is susceptible to bacteria. Not all bacteria in the mouth is harmful. In fact we need good bacteria for digestion and health overall. The bacteria that causes tooth decay needs a carbohydrate (sugar) source in order to cause decay. The cavity causing bacteria ingest the sugars and creates a sticky film called plaque. This plaque contains acids similar to acids contained in a car battery. Most people know if they get battery acid on their skin or clothing it will burn a hole in it. Tooth enamel is the hardest structure in the human body (harder than bone) and the acids in the plaque can destroy enamel in a very short time if it is not removed daily.

Many people have misperceptions regarding baby teeth. The most common statement we hear is, "Why do we need to worry about fixing the cavities in baby teeth? Don't they just fall out anyway?" Baby teeth do serve a very important purpose. They not only provide a way for the child to chew and digest their food properly, but they also maintain space for the permanent teeth. Children can keep baby teeth until they are potentially 12-14 years old. This is a significant time span so you can see that it is critical to care for them at the beginning when that first tooth erupts in infancy. When baby and adult teeth are exposed to decay, it can cause infections that will reduce their ability to function in a healthy way. A lot of people experience severe pain, abscesses, fever and weight loss due to the inability to chew. This can affect speech and the ability to concentrate at school. In severe cases the infections have caused death.

Tooth decay is a completely preventable disease. Reducing or eliminating sugar intake and brushing/flossing the teeth with fluoridated toothpaste daily will make a significant difference in the amount of oral disease. Babies should not be put to bed with bottles of milk or juice since this creates an acid attack continuously on their teeth all night. Our recommendation is children be seen in the dental office after their first tooth erupts and every six months thereafter for exams and fluoride treatments to help protect the teeth. This develops a positive relationship between small children and the dental professionals. Typically after the age of two it is already too late and the child's chances of having an actively decayed tooth or teeth increases significantly. Fluoride treatments are critical to developing teeth especially where the community water systems are not fluoridated. The public perception that tooth decay is not a major issue needs to be changed. Visits to the operating room costs $6,000-12,000 per patient. Putting a young child under general anesthesia for oral surgery is risky and unnecessary when this disease is preventable. Infant's teeth can be wiped off with a warm wash cloth and as more teeth erupt, they should be softly brushed. When good oral habits are introduced early in life, they tend to continue in adulthood. Our dental staff is dedicated to eradicating this disease as much as possible. It only takes a few minutes to bring your child in for a quick exam. Call and schedule today! We are excited to meet all of you!

—La Push Dental Staff

YOP finishes up the season



1. Roberto Jackson-Cruz, Brittney Woodruff, and Julia Ratliff worked at River's Edge Restaurant this summer through the Youth Opportunity Program.
2. Misty Smith pitches for the YOP team, in a kickball game against tribal staff. Every year, YOP celebrates the end of the summer by hosting a barbecue and challenging the tribe's employees to a game.
3. Isabele Pullen was placed at the tribal court, where she learned about the importance of confidentiality and enjoyed filing and organizing.
4. Cordell Black-Stillwell worked as maintenance for the Oceanside Resort. Although most of the time he had to clear brush in front of cabins, he liked doing other tasks, such as assembling furniture or finishing the cabin signs.

Hiba' Kwashkwash [HAY-buh quash-quash]: The Jay Squawks

Jay Powell transforming into kwashkwash, the Blue Jay.

Saťsoʔalíḳtiyat - September

The moon that we now think of as "about September" is called *king salmon getting days*. It includes the word for king salmon, **saťs**, and the suffix which means 'to go out and hunt or fish or gather things' which is **-ʔal**, and ends with the suffix **–ḳtiya**, which means 'days.' The word has three parts. But that's rather a short word for Quileute. Many Quileute words have five or six constituent parts, each of which means something.

The July and August Kwashkwash articles were really long ones, so this month I'll try to restrain myself. Recently I have been thinking about my years with the Quileute. I started back in 1969 while I was still a student. It's hard to believe that I'm 75 now. Over the years, Vickie and I (along with the original Quileute Culture Committee: Fred "Woody" Woodruff, Lillian Pullen, and Roy Black, Sr.) did the Quileute Alphabet Sheet, *Quileute for Kids*: *Books 1-6*, and *Quileute Language: Books 1* and *2*. And then Woody and I did the *Quileute Dictionary*. Vickie and I wrote *Quileute: An Introduction to the Indians of LaPush* with Vickie's photos of the village in the early 1970s. With Rosie Black and others we did a Quileute reader, with recorded stories. And then, with Lillian, Eleanor Kaikaka and others we did a whole series of phrase books for school and home that we called Big Books:

- Chinook Jargon for Quileutes
- Quileute for Fishermen
- Don't Go near the Water
- Don't Spoil the Natural Environment
- We're Going to Give a Name – A Quileute Manual for Name-givings
- Remembering the Dead – A big book about Memorial Services
- That's my Gramma (or Grampa)
- I Need Some Cedar – a big book about carving
- Pass the Bear Grass – a big book about basketmaking
- The Bossy Teacher Book
- I Won – a big book about Bingo
- Listen, you guys – a Quileute big book of speeches and prayers
- Conversations with Nature – a big book of quiet thoughts to the nature spirit
- The Old Days at LaPush
- Thanks Everybody – a big book of polite things to say at feasts and parties
- Fun Dancing – a Quileute big book about dancing
- Welcome to the Crazyhouse! – a big book of school slang

We also did an ocean-related curriculum for the tribal school that the Pacific Science Center in Seattle published as a school program about Quileute whaling. And Chris Morganroth III and I did a book about Quileute ethnobotany (how the Quileutes used plants and trees) and while we were at it, we did Chris' life story. Information from the elders led to an article on Quileute use of the prairies and a description of Quileute religious beliefs and rituals for the US Corps of Engineers and an article on Quileute and Hoh baskets for Jacilee Wray's book on Olympic traditional basketry. And I was asked to do the Quileute tribal sketch for the new Smithsonian Handbook of American Indians.

Big Bill Penn and I did an article on Quileute place names for *Pacific Northwest Quarterly*. We also did an article on the story of the Quileute "monster" that used to fight with the Elwha monster at the territorial boundary (in a book on stories of Salishan peoples) and an article *in World Archaeology* about the pre-history of settlement of the Olympic Peninsula. And with Bonita and others we did the cultural modules of the watershed analyses of the Sol Duc, Calawah (North and South Forks), Dickey, and Hoh Rivers. Over the years there were various reports for QNR. As well as the written stuff, Vickie made Super-8 movies of Lillian Pullen, Hal George, Rosie Black, Big Bill Penn and Johnny Jackson, and I tape-recorded hundreds of hours of spoken Quileute and songs of the various old people. There are also the 10,000 (or so) photographs that Vickie has taken of Quileutes and of La Push since she first came in 1972.

Most recently, Larry Burtness and I have even done a "talking dictionary" that enabled users to access a Quileute Dictionary website on the internet and select an English word and be able to hear the Quileute translation pronounced.

Finally, there are the monthly Kwashkwash newsletter articles which have been appearing since August 2010. They contain a lot of Quileute history, too.

Whew! That's a lot! And looking back, I'm very happy that we did what the elders asked. We recorded the traditional and contemporary Quileute lifeways before it was gone. It's there for teachers to use and for you and future Quileutes to read.

The reason I mention all that is because many people don't realize that there is so much material that has been put together by the Quileute Tribal School (QTS) and other tribal cultural programs – it documents Quileute traditional life, community history, and the Quileute language.

So, this month I'm looking back at what we have produced in 45 years…with great appreciation to all the patient elders who provided information and to the tribal school culture program staff and to the greater Quileute and Hoh communities.

But I'm also looking ahead. Before 2019, my 50th year with the Quileutes, there are four more things that I'd like to finish for the Quileute people:

1) A book called *The hundred most important words in the Quileute language,*
2) A book called *The book of traditional Quileute values,*
3) A book of these Bayak Newsletter Kwashkwash articles with an index, and
4) A report called "The Quileute history of the Bogachiel River"

Let me tell you about each of these projects, hoping that you readers will feel that they are as important an inheritance to pass on to future generations of Quileutes as I do.

1) *The hundred most important words in the Quileute language*

This would be a book about the important Quileute cultural concepts that the elders thought were basic to thinking like a real Quileute. These are the things that Old Man Woody was referring to when he said to me, "Kwash, you gotta understand us and get it right. Because if you get it wrong and write it down wrong, it'll be wrong forever. This stuff is about who we Indians (Quileutes) are. It's important that you write it down for the people that will come later. The things you write down, they will have after us old guys are gone." Now he and those others *are* gone. But, his words remain strong in my mind and memory.

A few years ago, I heard about a short booklet that Vi Hilbert had done for the Northern Straits Salish peoples. It was called something like *The Hundred Most Important Words in the Lushootseed Language*. Each word had only a sentence or two describing why it was an important word for those tribes. And I thought, "What if I did such a book about the teachings of the Quileute old people and tried to get down the gist of the cultural knowledge about each of those important concept-words?" So, I started with **Kʷoʔ líyoť** (*Quileute*), **Chaláť** (*Hoh River*), **póʔoḳʷ** (*Indian*), **hókʷať** (*Whiteman*), **áčhit** (*chief*), **lawatsʔákil** (*wolf*), **báyaḳ** (*raven*), **Ḳʷáti** (*the transforming 'creator'*), **Dáskiya** (*Daskiya*), and **kixí** (*traditional story*). After I had written up about a dozen of those important words, I had 50 pages! You know me. Kwashkwash likes to squawk. But it was also that each one of those words brings up pages of

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Hiba' Kwashkwash [HAY-buh quash-quash]: The Jay Squawks

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important cultural knowledge and community history.

For example, here's the entry for the word Raven which is Báyaḳ. It seemed appropriate to use that word here since Bay-ak is the name of the Quileute newsletter, and I don't think I've ever written an article in which I talked about old Raven. So here is a first draft of word #7.

#7 Báyaḳ

Báyaḳ is pronounced [BAH-yahk] and it's the word for Raven. It also is the name of the most colorful character in our Quileute traditional stories.

There are a lot of stories about Raven. But the Quileutes aren't the only Indians who have Raven stories. In fact, Raven is the most important character in the stories of most of the Northwest Coast tribes from the Quileutes northward. Even up in Alaska, the powerful and numerous Tlingits and Haidas both have Raven clans, and they believe that Raven is their creator.

For the Quileutes, Raven is what anthropologists call a trickster figure. Old tricky Raven is what the old Quileute storytellers call him. They call him Táłil [TAH-thil] which means "wily, crafty, tricky, smart" because he is a trickster in these stories. He's always trying to trick people into doing what he wants them to do, especially to feed him! Raven usually gets into trouble, gets injured or gets humiliated because he tries to do things that are not Raven's nature to do. His wife often tells him at the end of a story, "I told you, old man, that Ravens don't do that." An example is when he tries to dive like Ḳʷid the black fishduck in order to get fish. But, he can't dive well and simply gets wet, shamed, and embarrassed when he tries to dive for salmon. It's an important value in traditional Quileute life to be comfortable with who one is. Báyaḳ the Raven is generally trying to act like something he isn't, and that's what often causes him to be unsuccessful.

It's interesting that the Quinaults and most of the tribes to the south of the Quileute have Bluejay rather than Raven as their trickster figure. So, the Quileutes really *are* the most southerly of the northern Northwest Coast peoples. The remarkable northern Northwest Coast with all its great art and stories stops with the Quileutes and Hohs.

Here's the story of Báyaḳ and Ákil [AH-kil, "bear"), which is known by many Quileutes, whether young or old. It is a good example of a story in which tricky, sly Raven tries to do something that looks easy when some other animal does it, but doesn't work at all when Raven tries it. Like most of the Báyaḳ stories, this one is funny and the old people had songs and special voices that were part of the story. Raven always says, "Ah-sh. Hoo hoo hoo," which means "Oh Boy! This is pure pleasure!" or "Ouch! That really hurts." So, here's just one of the many Báyaḳ stories.

Báyaḳ got invited by Ákil. So Báyaḳ paddled up the river to Ákilati [AH-kil-lah-tee, "bear's house"], which was up the Sol Duc near the mouth of what is still called Bear Creek. A long time ago, tàłáykila [TAH-thy-kil-lah], early in the time of beginnings, Ḳʷáti had given Ákil the bear and the other animals and birds their particular fur and feathers by inviting all the first creatures to a big potlatch. After feeding all of the guests, Ḳʷáti told each one to go into his house. He said, "In the house is a box with lots of costumes. Pick out the costume that you want and wear it from now on." So, bear, who was pretty big, chose a big, fat, black furry outfit. He put it on and he's been wearing it to this day. All the birds picked out feathered outfits. That's how the animals and birds ended up looking so different, one from the other. Well, the home of big, fat Bear has been up the Sol Duc, and that's where Báyaḳ went that day when Ákil invited him.

It's always the polite thing to do to feed your guests, so Ákil called out to Mrs. Ákil, "Bring some food for my guest, Báyaḳ the Raven." So, Mrs. Bear brought in a wooden bowl with pieces of hard-smoked salmon on it. Eating hard-smoked salmon is like chewing on a piece of yewwood. It's really tough, and generally one would break it up into pieces. Then these pieces would be dipped in oil or grease to give it flavor. Raven looked at that hard-smoked dried fish and said, "Where's the oil?" So Bear said, "Wait a minute." And, he called out to Mrs. Bear, "Put more firewood on the fire." While his wife was stoking up the fire, he pulled his stool over next to the fire and held his big old fat foot close to the flames. Almost immediately grease started to drip down from his foot. Mrs. Bear brought a carved wooden dish and put it under Ákil's dripping foot and soon there was a little puddle of oil in the dish. Ákil gave the dish of grease to Báyaḳ, who dipped a piece of fish in it and tasted it. "Ah-sh. Hoo, hoo, hoo!" said Raven. "This is really good." And Báyaḳ ate every scrap of the fish. And when Báyaḳ got home, he told old Mrs. Raven about his how Bear had fed him.

Later on, Raven invited Ákil. And when Bear arrived, Raven greeted him and then called out to Mrs. Báyaḳ, "Bring Mr. Bear some food and put more wood on the fire." And, in order to get some grease to soak the fish in and give it flavor, Raven tried to do what Ákil did. He pulled his stool over to the fire and held up his leg to the flames. He waited and waited. But no oil dripped down from his skinny legs. Old Mrs. Raven said, "I told you, Old Man! Ravens can't do that!" But, Báyaḳ wouldn't listen and said, "Put more wood on the fire. It just needs to be hotter and the grease will flow, just like it did for Bear." So, Mrs. Báyaḳ put more wood on the fire…and soon the flames were jumping. But, it still didn't work. In fact, after a few minutes, Raven's legs got burned black and cracked from the heat. "Ah-sh. Hoo, hoo, hoo!" said Raven. "Ouch!" And Báyaḳ was embarrassed when old Ákil had to go home hungry…and from that day on Raven has had legs that are all black and cracked.

Bítsas sáʔa yix ixʷáḳawoł. That's the end of that.

That's just one of the Quileute Báyaḳ stories. Other Báyaḳ stories are: Raven uses his son for bait, Raven is fooled, Raven's son marries Mole's daughter, Raven kills Deer, Raven fools Crow, Raven eats Goose's Children, Goose gets revenge against Raven, Raven visits Hair Seal, Raven visits Fishduck, Raven gambles, and Raven loses his daughter.

(2) *The Quileute traditional values book*

The second thing on my list is a book that Lillian and I talked about 30 years ago. The idea for it happened one day when she and I were driving around the village. Stopping at each house and empty lot, she would talk about the people who lived at each place back in the 1920s and '30s while I wrote notes as fast as I could. There was so much information about the oldtime people in her stories. She spoke not only about what they did, but why they did things. She was speaking about the values that those old people lived by. So, whenever I came to La Push, I brought the Lillian Notebook with me and we would talk about what the old people believed. Values are the yardstick that people use to decide whether something is the right thing to do in a particular situation. I haven't started to write this book yet, but here are the kind of things that Lillian told me.

***Táłit* -The Heart**

One time I asked, "Lillian, can you tell me about the things the old people believed? What you think are the most important things for future Quileutes to know about?" And she said, "The heart! Those old people thought that the heart was most important. They thought it was what you think with. The old people knew that animals and people have a brain. They called the brain a t'łibíkwaʔ. But, they didn't believe it was for thinking. They believed that the heart was where thought and feelings and knowledge of good and evil happened. Those old people thought that the heart and mind and soul were the same thing."

Lillian said, "If we like or don't like something, it all happens in the heart. When someone says, Pashíl-li ho! 'I don't like it!' that liking or not liking comes from the heart. When someone says, Ẋilàḳalawóʔ-li! 'I'm mad at you!' that anger comes from the heart. And when I say, Ḳopatlawóʔ-li! 'I love you!' that feeling comes from the heart, too."

Lillian reminded us that the Quileute language makes it clear how the old people thought about the heart. The old people used it whenever talking about being good or bad or happy or sad. All these words have the heart-word (táłit) in them:

- Hačhi-tałít-alli means "being happy (good hearted, hačh is good)"
- Bas-tałít-alli means "being bad or evil (basíʔ is evil or bad)"
- Lobi-tałít-alli means "being sad or depressed (lobíl is dead or dying)"
- Hitkʷo-tałít-alli means "being sorry (hítkʷol is sick)"

To make this really clear, Lillian went on to explain that people are born with a good or evil heart. She used the term háčhi-tałítalli which means "good hearted" to refer to a kind, generous, honest person.

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Hiba' Kwashkwash [HAY-buh quash-quash]: The Jay Squawks

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And she used the term **bas-tałítali**, "bad hearted" to refer to someone who is selfish or unkind. Lillian said that being born bad-hearted could be caused by the mother seeing something frightening or dead just before giving birth. That's the reason that pregnant women about ready to give birth were protected and put in a shelter in the woods so they wouldn't see or hear anything upsetting. Also, if the mother is quiet and happy during that time, the baby would be born good hearted by nature. Pregnant women were supposed to be "at peace" (**Í·wa kidáwa-kił**, not bothered).

Some of the old people spoke of being naturally good-hearted as a gift from the spirit world. They described people who seemed to be good natured as **Híswa xʷaʔ hać̓hi-tałit-tila-ḳʷółwa**, meaning "the good heart that comes from the spirits."

Of course, it wasn't only what happened to the mother before the birth. Whenever a person seemed to grow up being a kind person, thoughtful, generous person who didn't gossip or say hurtful things, it was presumed that the child was raised with good examples and teaching from his or her grandparents and elders.

Being a good person could also result from having a good **t̓axílit** (tah-HAY-lit), which means your guardian spirit or spirit power. All Quileutes are born with a **t̓axílit**, which is part of what is reincarnated from an ancestor into a descendant. When a Quileute dies, their ghost goes down to live in the underworld and crosses over the river down there into the Land of the Dead, the **yálaʔaḳʷ títipad** (the land of shadows) until it gets put onto a newborn descendant. The descendant gets the same spirit power as the dead ancestor had. Sometimes those guardian spirits give their new owner a good character and sometimes a not-so-good one. If a person doesn't like the spirit they seem to have inherited, they can go out on a spirit quest and try to get an additional **t̓axílit** that will give them the character and talents they really want.

Lillian gave an example of this when she said, "I remember Billy Hudson used to pray for an elk's characteristics. He would go out hunting and when he killed an elk, he would cut it open and take out the heart and eat it right there in order to get those characteristics." Billy obviously believed the old Quileute proverb, which says: **Híxwáʔ tałítilach abátał** and means "What your heart is, you will follow it."

Because your heart is what you think with, having a bad heart causes bad thoughts that result in actions like prejudice (**I· k̓ʷopátkił**, not liking things) and stinginess (**k̓ʷok̓ʷopiʔk̓ʷa**, too stingy) and having no feeling for other people's condition or needs (**ḳàłitʔ akʷá**).

Finally, Lillian said, "I guess you could say that the old people thought that an Indian's heart was what caused about everything that (he or) she turned out to be." That's why old people, when they were talking, would say, **Wátilich bo-yokʷát̓so, tich wa tałitilálich**, "You wouldn't be anything without a heart."

I remember once when Old Man Woody said to Oly, "Ya gotta know how to THINK like a Quileute, son, or you're just another Whiteman." Over the years, Lillian told me a whole notebook full of things about oldtime Quileute thinking. That book deserves to be written.

3) A book and index containing the four years of Kwashkwash articles in the monthly Báyaḳ newsletter

It's surprising how often I get requests from people for "…that article about such and such that you wrote some time ago." There is really a lot of information and history in those articles, and, with an index, it would be possible to get all that information more easily into the hands of community members.

4) The cultural history of the Boḳ̓ʷachiʔl, the Bogachiel River

The fourth thing on my list is a Quileute folk history of the Bogachiel River. Fifteen years ago, a team including Bonita Warner and Ann Shaffer (QNR), Jacilee Wray (National Park Service), and Molly Erickson (US Forest Service) and me collaborated to do the cultural history of the Sol Duc, Dickey and Calawah Rivers (a different group did the Hoh River.) But we never got around to doing the Bogey.

Those watershed analysis cultural modules have proved to be useful when other tribes have claimed traditional rights to parts of Quileute territory. So, it is high on my list of intentions to try to get the Quileute history of the Bogachiel done at some point during the next five years.

And that is a little catalog of the Quileute culture, language and history information that the elders, Vickie, and I have put together over the years. It's also a wish list what is left to do. Community members have often asked how they can get copies—alas, many of those materials are simply not available anymore. It would be great to create a Quileute culture reprint series that would allow every Quileute home to have a stack of these books on their coffee table. Forty five years later, that's one of my dreams.

I hope you have a good **Sat̓soʔalík̓tiyat**.

—Jay Powell
jayvpowell@hotmail.com

Northwest Native Women's Conference

October 2-5, 2014

Forks Assembly of God Church
81 Huckleberry Lane
Forks, WA

Luke 4:18 …He hath sent me to heal the broken hearted…
To preach deliverance to the captives…

LOTS OF DAILY CLASSES & FUN ACTIVITIES:

Honoring our Legacy • Ladies Tea • Afterglow
Free Haircuts • Crafts • Nail Painting
Books & Gift Sales • Prizes • Early Bird Prizes
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$5 Early Registration by September 25, 2014
$35 Registration at the door
Events begin 7pm Thursday & ends Sunday afternoon
Speaker: Pastor George Kallappa

MAIL REGISTRATION FEE TO:

Nellie Ratliff
PO Box 187
La Push, WA 98350
E-Mail: nellie.ratliff@quileutenation.org

MOTEL INFORMATION:

Oceanside Resort: (360) 374-5267
Olympic Suites: (360) 374-5400
Dew Drop Inn: (360) 374-4055
Forks Motel: (360) 374-6243

Instagram

You can now follow the Quileute Tribe on Instagram! @quileutetribe

Rules for Contract Health Service

By Andrew Shogren

It is the goal of the Quileute Health Center to provide you the best medical care possible with the Contract Health Service (CHS) dollars that are available. It is vital to the financial health of the Health Center and the health of the community that we are good stewards of those dollars. However, we cannot do it alone. I want to take a moment to remind all of us of a few of the rules that help us maintain the excellence of the health center.

Payment for CHS services may be denied for the following reasons:

1. Patient does not meet CHS eligibility requirements;
2. Patient is eligible for alternate resources and the IHS is the payor of last resort;
3. Prior approval was not obtained for non-emergency services;
4. Notification was not made to the clinic with required time frames after emergency services were received (usually within 72 hours);
5. Services could have been provided at the clinic; or
6. Services do not fall within medical priority levels for which funding is available.

The CHS requirements can be quite complex for the Clinic to apply. But for Tribal Members we try to keep it as seamless as possible. Over the next couple of months, I will address all the rules. Let's go over a couple of them this month.

#2 – Patient is eligible for alternate resources and the IHS is the payor of last resort.

All Tribal Members that are CHS eligible <u>must</u> apply for alternate resources such as Medicaid, Medicare or private insurance (Health Exchange). What that means is you haven't applied for an alternate resource, your medical bills may be denied. The Clinic is required by law (42 CFR 136.61) to apply this rule.

Benefits Coordinator Carrie Dahlgren is happy to help you fill out the application! If she is reaching out to you, it's important for you to call her or come by her office. The Clinic has various programs to make sure you are covered by an appropriate alternate resource.

#4 – Notification was not made to the clinic with required time frames after emergency services were received (usually within 72 hours).

Tribal members have done a great job of notifying the Clinic when they use the emergency room. However, it can be reason for a Tribal Member to receive a denial. So, if you use the emergency room in Forks, in Port Angeles or somewhere else, call the clinic at 360-374-9035 or toll free at 888-364-2809 and tell us or leave a message that you or a Tribal Member have used the emergency room. Once we receive notification, we can help make sure that you receive the care you need.

If the Clinic has to deny a claim, be assured that the Case Management Team has reviewed the claim to ensure that all rules are applied correctly, appropriately and fairly. We try to notify you of the denials as promptly as possible. If you have any questions about a denied CHS claim, you can contact CHS Specialist Jolene Winger at 360-374-9035.

Our goal is to provide you the most effect and efficient services available and to ensure that all tribal members receive quality care.

Updates at the Tribal Court

Court Hours
Monday — Friday
8 a.m. – 4 p.m.
Court Clerk: Jessica Ceja-Cisneros
Court Administrator: Larry Scroggins
(360) 374-4305

Probation/Truancy Officer: Tommy Savage
Monday, Wednesday, Thursday, Friday
9 a.m. – 3 p.m.
Tuesday
8 a.m. – 4 p.m.
(360) 640-9849

Prosecutor: Sarah Acker
Monday, Tuesday, Wednesday
9 a.m. – 5 p.m.
(360) 374-6294

Public Defender (Criminal): Sandra Denton
1st and 3rd Tuesday every month
9 a.m. – 5 p.m.
(360) 640-5455

Public Defender (ICW and MINOC): Anita Neel
2nd Tuesday every month
9 a.m. – 5 p.m.
(360) 640-9431

Domestic Violence Counselor: Randy Kempf
1st and 3rd Thursday every month
9 a.m. – 5 p.m.
(360) 374-4305

The court will be extending jurisdictional boundaries for juvenile cases, and staff is able to help with parenting plans, child support issues, civil cases between tribal members ($110 filing fee), and restraining or protection orders (at no cost).

The court clerk and court administrator are not able to give legal advice, but they can provide resources and the proper paperwork to fill out.

Criminal cases will be scheduled the first and third Tuesday every month from 10 a.m. to 3 p.m. while Minords In Need Of Care (MINOC) cases are scheduled the second Tuesday every month from 10 a.m. to 3 p.m.

The court calendar is posted weekly on the website: www.quileutenation.org/court-calendar.

Vital Statistics

Do you have a marriage certificate or birth certificate you want filed at the Enrollment Office? Bring the document to Nellie Ratliff at Quileute Natural Resources so she can include a copy in your electronic file.

401 Main St.
La Push, WA 98331
(360) 374-2245

Gaddie-Eyle Wedding

Congratulations to Gene Gaddie and Korina Eyle! They were married at the La Push Assembly of God on August 13th. Submitted by Beverly Loudon. Photo by Violet Williams.

Baker-Williams Wedding

Congratulations to the Baker-Williams family! Tommy Baker and Cynthia Williams were married at the La Push Assembly of God Tent Revival Meeting on August 20th. Submitted by Beverly Loudon. Photo by Violet Williams.

First Nations Riders compete at county fair

The First Nations Riders wish to thank the Quileute Tribe for their support this season! Twelve children, including seven Quileute members, have just returned from attending the Clallam County Fair.

Isabele Pullen, Iris Pullen, Casimir Pullen, Cassie Black, Chenoa Black, Lindsy Obi-Williams and Damon Jones all attended the four-day event, bringing their project horses to compete on as well as show to the public.

These riders have worked very hard during the preceding show season to be able to compete in several different classes at the fair. Each of the young people won numerous ribbons, some also riding in games events, including barrels and pole bending. Damon Jones competed in these classes, surprising everyone with his ability to quickly master the skills needed in order to pick up some real speed while riding in these events!

Attending the fair requires a lot of dedication and hard work, since they each must care for their project horse by keeping them fed, watered, exercised, and the stall cleaned, as well as being ready for their respective classes as they appeared on the daily list of activities. They also needed to be ready to help their buddies who might need a last minute run back to the barn for a number or helmet.

All of the kids worked well together, using the buddy system to do their daily two-hour stretch of "barn duty," starting at 6 a.m. when the barns are opened for cleaning.

Everyone had a very nice time, even though we had a rare mishap. Lindsy Obi had an unexpected situation on her lovely Haflinger horse, Edelweiss. Edelweiss was tired of being in her stall as Lindsy went to ride one evening, and began bucking to vent her frustration! Lindsy was unseated and landed unceremoniously in the arena, spraining her wrist. Michele and Doug Pullen took her to the hospital for x-rays. She went home for the evening but still wished to be part of the fair, as this is the highlight of the year for 4-H kids.

Lindsy returned with her arm in a sling Sunday morning and still competed in the pie-eating and costume classes, assisted by another 4-H member. She also helped wherever she could that day, handing out ribbons at the gate, running errands and messages for others, etc. Lindsy showed her love for horses as well as a lot of determination in returning to compete. We were very proud of all the First Nations kids, who made sure Lindsy's horse was well taken care of through the remainder of the fair. That's teamwork!

Marissa Bailey, Iris Pullen, and Isabele Pullen all qualified to compete at the Washington State Fair in Puyallup on September 6th! These three girls did very well in their judging class at the

Clallam County Fair. This class requires them to be able to place the horses in a particular class correctly, in other words, to actually "judge" that class as the actual show judges would have. They must have a very good understanding of what the judges look for in both the horses and riders of a class, and be able to clearly state their reasoning as to why they placed the entrants as they did.

Other First Nations Riders also did well in the judging event, but these three girls placed highly enough to move on to the state competition. We congratulate them on this achievement!

We are very grateful for the parents who were able to come and sit for long stretches as "barn parents," as well as for those who were able to just make sure their kids attended the many workdays leading up the fair. This is a group effort and everyone pulled together.

Doug Pullen made sure everyone had something to eat when life was too busy to even head back to the campsite; he was often seen winding through the long line of horses and riders in the waiting area, finding riders and adults who needed his just-cooked hamburgers or hot dogs!

The 4-H members will now focus their activities on trail riding when the weather permits, since that is one of the most enjoyable and relaxing activities for them, just spending time in the saddle in the beauty of the forests. Raising money for feeding the show herd will also be a focus of effort, to prepare for the winter months ahead.

Thank you again for your support of the 4-H youth, as they endeavor to continue their horse related projects. This is an optimum time in their lives to be able to pursue their love of horses and learn to compete with them.

God bless,

Karen White
Leader, First Nations Riders

Join the La Push Fire Department today!

The Quileute Fire Department is looking for volunteer firefighters.

Duties include:

- Respond to alarms of fire or other emergencies
- Perform duties as outlined in fire-fighting procedure for the suppression of fires, such as: laying lines, raising ladders, ventilation, forcible entry, etc.
- Assume certain responsibility for servicing and maintenance of fire equipment
- Conduct training and instructional programs

Meetings/trainings are held Tuesday nights at 6 p.m. Please contact Fire Chief Chris Morganroth IV at (360) 780-2069 for further details.

Elders Panel

The Quileute Tribal Council and Tribal Court have been interested in re-establishing an Elders Panel, to be incorporated as a part of the Tribal Court's Wellness Court Program; it would offer qualifying offenders the option to keep the offense off their records and avoid fines and jail time, as long as they complete what the Elders Panel asks of them.

Examples of some of the assignments the Elders Panel may require:

- complete cultural projects such as learning family history/family tree, traditional stories or songs
- perform culturally-based community service, such as gathering cedar bark and berries, or fishing
- participate in culturally-based community activities such as drum group
- address the community at the General Council meeting

Court Administrator Larry Scroggins explained, "The goal behind it is to use culture and heritage to adjust the thinking of individuals. By giving them a better sense of who they are and what it means to be part of a tribal community, the hope is that it will change negative behaviors to positive ones. By utilizing the Elders Panel, it brings back that cultural aspect to the justice system."

The Tulalip Tribe has a highly successful Elders Court, and they have visited Quileute several times to present how they operate their program and to give their advice.

The Quileute Court is still finalizing the policies and procedures and establishing eligibility requirements to go through the Elders Panel. The goal is to complete the policies by September 30, 2014. Additionally, the court needs volunteers to sit on the Elders Panel. If you are age 50 and over and interested in serving on the panel, please contact Larry at (360) 374-4305.

Family Grave Markers Needed at Quileute Cemetery

By Mark Ufkes

So much of the tribe's family history is at our cemetery. With so many graves that are poorly marked at Quileute Cemetery, Tribal Council is concerned that, over time, as family members pass on, our tribe will forget who is in each grave. As a result, and to help families document each grave, Tribal Council has directed our Facilities crew to work with our Planning Department to prepare a map of the cemetery grave sites. Tribal Council has also directed our facilities crew to find an inexpensive way to permanently mark graves.

If families would like to install a small, respectful, permanent marker on a relative's grave, the cost will be $150.00. Bring the family member's name and birth and death dates written clearly on a sheet of paper, $150.00, your name and contact telephone number to the Tribal Office front desk. Get a receipt, and our facilities crew will arrange for the permanent marker to be made and installed.

Canoe Journey Appreciation Dinner

A dinner was held on August 29th at the community center to recognize all who were involved in the 2014 canoe journeys: the pullers, ground crew, and support boat.

The dinner featured salmon, chuck roast, chicken, and salmon eggs.

After the meal, those in attendance danced and sang traditional songs, and watched a slideshow of photographs from the Paddle to Bella Bella.

Everyone who volunteered or paddled were gifted a t-shirt from the tribe.

Personnel Department: Job Listings

Customer Service Representative (part-time) at Oceanside Resort, opened August 4, 2014 and closed August 12, 2014.

Harbor Master at La Push Marina, opened August 4, 2014 and closed August 18, 2014.

Security (3 part-time positions) at Oceanside Resort, opened August 8, 2014 and closed August 22, 2014.

Police Office (Lateral) at La Push Police Department, opened August 15, 2014 and closed August 29, 2014.

Enterprise Business Manager, opened August 4, 2014 and closes August 15, 2014 *or until filled*. **Salary Range:** DOE/DOQ. The Enterprise Business Manager oversees all aspects of the enterprise operations including: business planning and development, marketing, finances, team building, and staff development. The Enterprise Business Manager must possess the ability to analyze and solve problems, have strong communication skills, and demonstrate outstanding leadership. The manager must be able to delegate responsibilities, organize complex projects, and establish priorities consistent with enterprise objectives. Must be able to develop a business plan for new and existing tribal enterprises. Must have experience with commercial bank financing for development and enhancement of business enterprises.

Controller at Quileute Tribe, opened August 8, 2014 and closes August 22, 2014 *or until filled*. **Salary Range:** DOQ/DOE. This individual will organize, direct, and control all activities of the Accounting Department. The department includes payroll, accounts payable, travel, general ledger, budget, and grants administration, and property management activities. The individual must develop a thorough understanding of all the Accounting Department activities and be able to process transactions, reconcile accounts and prepare reports, if required.

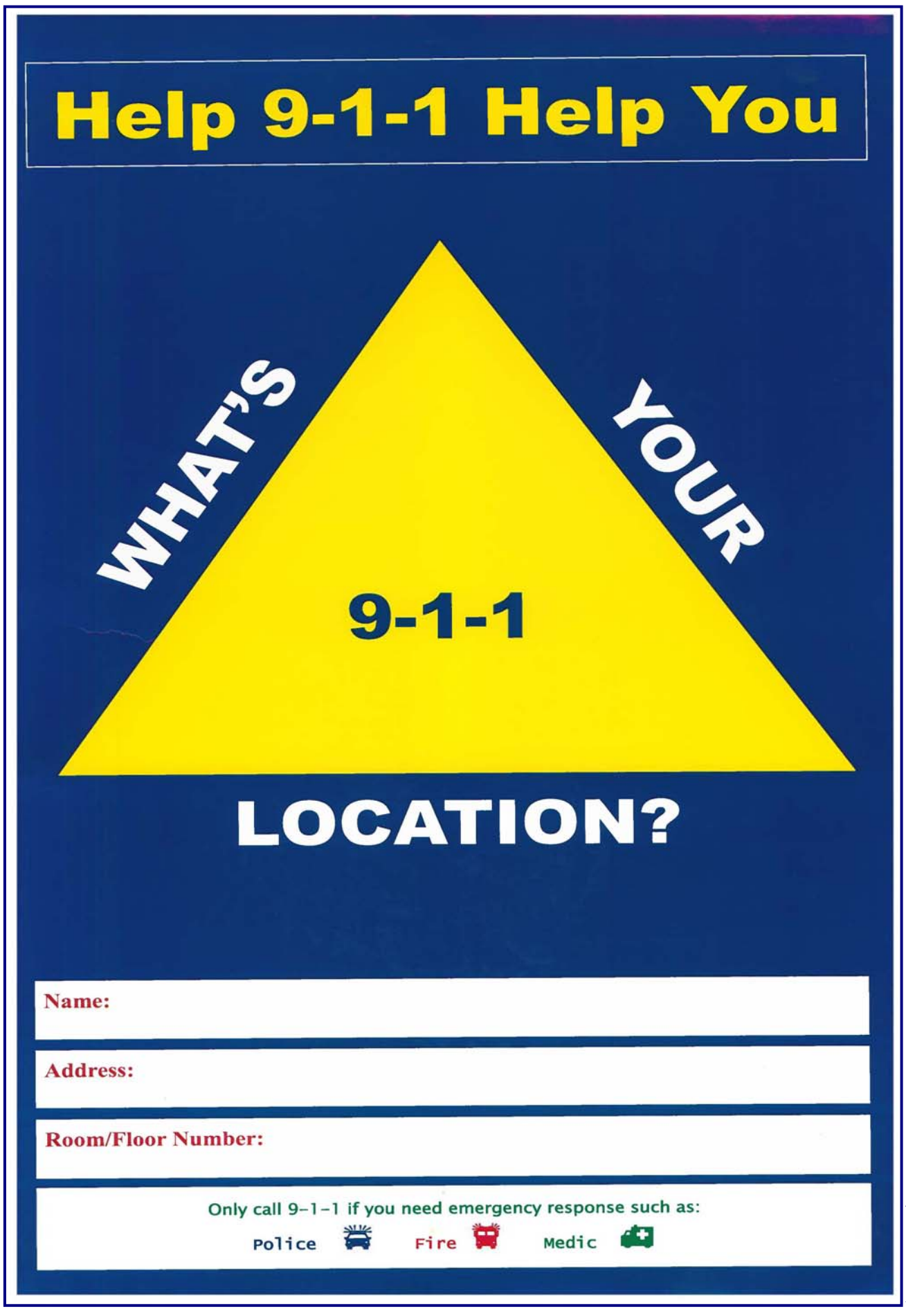
Program Manager/ Victim Advocate at Health Center, closes August 22, 2014 *or until filled*. **Pay Range:** $16.00 - $21.00 per hour DOQ/DOE. This position, funded by the Office on Violence Against Women's Rural Grant, will act on behalf of and in support of victims/survivors of domestic violence, dating violence, sexual assault, stalking, and elder abuse who are living on or near the Quileute Reservation and Quileutes living throughout Clallam County to ensure their interests are represented and their rights upheld.

Finance and Administrative Manager at Natural Resources, opened August 15, 2014 and closes August 29, 2014 *or until filled*. END DATE: January 30, 2016. **Salary:** $16.00 - $20.00 per hour DOQ. The manager will divide his or her time among senior members of the staff, including Director, Deputy Director, Assistant Director and Staff Attorney. Duties include: preparation and assembly of yearly budget, monitoring and working with Tribal Council Contracts and Grants Manager for all QNR budgets, and working with employees for following yearly budgets; maintaining budget book with all key information; follow-up on handling of such items; assisting with periodic reports regarding grants and funding sources; assisting with payroll and maintaining payroll cuff account; and more.

Community Garden Project Coordinator (part-time) at Human Services, open *until filled*. Salary: $14,560 per year. Duties include: form a community garden management committee; oversee preparation of land for garden development, including installation of fence, greenhouse, utilities, and garden beds; provide community training by the County Extension Office to meet needs identified by the management committee; recruit and train two community members as "Master Gardeners" through WSU Extension Site program during the project period; monitor community gardens, greenhouses, and storage sheds at the Ravencrest II location; and more.

The Talking Raven is published once a month, so we encourage you to check in regularly with the Personnel Department for current job openings.

For complete job descriptions, visit the website www.quileutenation.org/qtc-employment/job-openings or contact the Personnel office at (360) 374-4366.



Fill out this 911 form and post in your home or office

Meet the new employees

Hi, I'm **Ashley Chase** and I am excited to be teaching the 1st grade at the Quileute Tribal School. I am a Forks High graduate, and in December 2013 I graduated from City University with a degree in Elementary Education. Rather than a normal student-teaching internship, I participated in a pilot program where I was in the classroom teaching 40 hours a week. My role went from para educator to taking over the classroom for a year and a half.

I am eager to meet all the 1st graders and excited to dive into the curriculum with them. My goal is to always come to work happy and leave happy, because I want to show the kids somebody who is always happy and energetic to see them. School should always be a place that children are welcomed. Unfortunately, our country has a really high drop-out rate, and I want the kids to enjoy school and know the school staff enjoys seeing them every day.

My classroom is always open, so if you ever have any questions you can come and see me. Just be sure to check in at the front desk.

My name is **Kim Davey** and I am the kindergarten teacher at the Quileute Tribal School. My past work history includes: student-teaching in Ireland; teaching 2nd grade in Vancouver, WA for three years; and teaching preschool-5th grade in South Sudan for five years as well as working with administration and training Sudanese teachers. And now I'm here.

Originally, I am from Valley Ford, WA, a farming community south of Spokane. My Bachelor's degree is from Western Washington University in Elementary Education with an emphasis in Interdisciplinary Child Development.

I look forward to meeting my students and their families, seeing my students take their first steps in their official education journey, and witnessing all the gains they'll make in a year. It is exciting to watch children of a young age, because they make gains quickly and they get excited in possessing new knowledge.

Outside of work, I like to trail run, hike, swim, read, sew, and travel and experience other cultures.

Hello, I'm **Racheal Sherman** of Spokane, WA and I am the 5th and 6th grade teacher at the tribal school. This is my first official teaching job since graduating from Eastern Washington University with a degree in Elementary Education.

I look forward to the challenge of teaching two different grades at once. I can't wait to get to know the students and families. My goal is to reach the children who aren't happy about coming to school, and engage them in hands on projects and discussions. I want them to not only learn from me, but from each other, with every lesson I teach.

In my free time, I like to hang out with my husband and six year old. I'm excited to move to this area because I hear there is plenty of hiking and activities.

Cultural purchases: budget and policies

The Quileute Tribal Council has approved a new budget and policy for Fiscal Year 2015 regarding purchases of cultural items.

It is the Quileute Tribe's policy to invest in buying quality, traditional tribal members' artwork throughout the year, to be protected for future generations and to use as traditional gifts to dignitaries.

A budget of $5,000 has been approved for a 12-month period, between October 1, 2015 and September 30, 2015.

The policy states:

- Purchases from this budget will be made quarterly ($1,250 each quarter).
- Each tribal member is limited to two sales per year, for no more than $1,000 in total sales in a year.
- Artists must provide a written sheet with their name, the date, and any other information about each item when a purchase is made by the tribe.
- The tribe photographs and catalogs each purchase.
- Purchase decisions are made in consultation with the Executive Secretary, Executive Director, other tribal elders and members as appropriate.
- Staff will do everything they can to encourage additional tribal members to participate in this program each year.
- Larger, more expensive items, such as totem poles, cannot be purchased from this fund without specific Tribal Council approval.

If you have any questions about the Cultural Purchases Budget and Policy, please contact the tribal office at (360) 374-6163.

Low Cost Vaccination Clinic

Dr. Pat's Pet Care
41 Bogachiel Way
Forks, WA 98331
(360) 374-5566

Sunday, September 21, 2014
10 a.m. to 3 p.m.

No exam fee required

Vaccines Include:

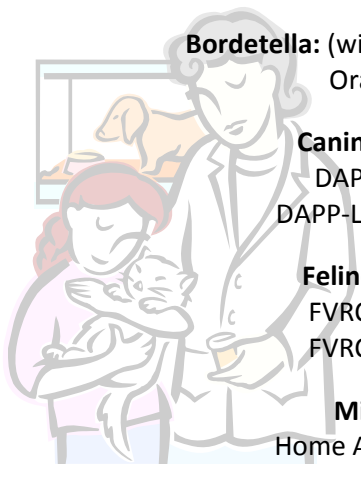
Rabies:
1 year - $9.00
3 year - $9.00

Bordetella: (with other vaccination)
Oral - $6.00

Canine Vaccines:
DAPP - $12.00
DAPP-Lepto - $17.50

Feline Vaccines:
FVRCP - $12.00
FVRCP - $17.50

Microchip:
Home Again - $25.00



Happy Birthday to Enrolled Quileute Tribal Members

September Birthdays:

Leanna Justus	1
Magnolia Stacey	
Jack Eastman	
Paetyn Belford	2
Bryson King	
Russell Woodruff Jr.	
Shadow Rosander	3
Casimir Pullen	
Ronald Ramsey	
Jonathan Jackson	4
Rigoberto Manzanares	
Gene Harrison	
Sandy Jaime	5
Alyssa Foster	6
Jose Payne	
Andre Ward	
Jeremiah Green Jr.	
Precious Jackson	7
Jessica Black	
Riley Jackson	
Donna Jaime	7
Fern Penn	10
Duane Jones Jr.	11
Page Foster	12
Chelsey Beebe	
Jacquelyn Centeno	14
William Hatch	
David Stillwell-Black	15
Virginia Sablan	16
Michael Ward	
Bonita Cleveland	17
Cassandra Perete-Black	
Mary Eastman	
Charles Rice	18
Perry Black	
Isabele Pullen	
Karl Cleveland	19
Dean Penn	
Michael Jackson	20
Mary Martinez	
Stephanie Ward	21
Tashina Ward	
Joshua Hoskins	
Rosita Martinez	22
Saygan Medina	24
Bert Black	
Dusty Jackson Jr.	
Mark Williams	25
Bronni Ross	
Jeremy Hamm	
Bonnie Sampson	26
Toby Morganroth	
Frank Jackson	27
James Tumbaga	
Kimberlee Shaffer	28
Landon Eastman	30
Jason Eastman	

2014 Last Chance Salmon Derby

2013 Derby Winners

The 2014 Last Chance Salmon Derby is scheduled for October 4th-5th.

The first derby was held in 2001 as a cooperative venture between the City of Forks, the Quileute Tribe and the Forks Chamber of Commerce. It's held near the end of the fishing year as a "bubble season event." The derby has run each year since except for 2005 when the event was cancelled at the last moment because of weather.

It is planned for two days (Saturday and Sunday) but there have been years when it closed early or only ran one day (such as in 2007) due to weather. The Coast Guard, who has always had an active role in overseeing the derby, determines whether or not to "close the bar" and thus shut down the derby. Their concern has always been safety first.

Cash prizes are awarded for largest, second largest and third largest Coho and Chinook and largest bottom fish. At one time, a prize was awarded for largest Lingcod as well as fourth, fifth, and sixth largest Coho and Chinook. In 2010, the latter three prizes were discontinued, as was the Lingcod category. Donated merchandise is given away at the end of the derby to the ticket-holders present.

The entry fee was $30 for both days of fishing until 2010 when it was dropped to $25 for the 2 days.

While not a big derby, as derbies go, participants proclaim it a "fun one" and many come back year after year to fish the tricky waters of La Push.

The derby is co-sponsored by the Forks Chamber of Commerce, City of Forks and the Quileute Tribe.

For more information and the rules and regulations of the derby, visit: www.forkswa.com/salmonderby/

October 4th & 5th

$25 Entry Fee

$1800 in PRIZES

Last Chance Salmon Derby Prizes

Chinook	Coho
1st Place: $500	1st Place: $500
2nd Place: $250	2nd Place: $250
3rd Place: $100	3rd Place: $100

Largest Bottom Fish: $100

***Bá·yaḳ The Talking Raven* welcomes feedback!**

Please feel free to share your opinions or suggestions with:

Emily Foster

(360) 374-7760

talkingraven@quileutenation.org

Let us know what you think. We strive to improve your newsletter!